643 Henin and the Nahd tribe. During his tour he arranged the
484 following truces: At 'Einat, on 26th August, a two years' truce between the Seiyids of Āl Hussein and Āl al Hamed; at Al Qatn on 5th September a truce between all the Yafa'i tribesmen and their clans and sections to last five years; on 6th September at the same place, a 10 years' truce between the tribesmen of Āl Makhashin of the Nahd, and another of five years between the clan of Āl Mahfudh, and, again at Al Qatn, on 7th September, an eight months' truce between the Nahd tribesmen; on 9th September in Wadi al 'Ain a truce of five years between the tribesmen of Āl Batati, and another of five years between the Āl Batati and Āl Mahfudh.

643 His Highness left for India on 15th October 1934 for medical reasons. He did not return to Mukalla again, for he died in India of cancer, after a long and painful illness, in March 1936. Recognition has now been given to his nephew and successor, His Highness Sultan Salih bin Ghalib al Qu'aiti, who has been accorded a salute of 11 guns.

CHAPTER V.

SOCIAL ORGANIZATION IN THE HADHRAMAUT.

173 I have already drawn attention to the importance of a knowledge of traditional history, and there is one aspect of history in par-
829 ticular of which any one dealing with Arabs must have some knowledge, and that is genealogy. Arabs would regard families going back to the Conquest as mushroom growths, and many can carry their own trees back to Adam. Each one will at least know the main lines of his descent, and though in its earlier stages it is legendary, this is of no importance to others than purists, for it is believed. Wherever known, the origin of each tribe is indicated in this report, and genealogical trees show the accepted descent of tribal ancestors from Shem.

829 Racially, the Arabs divide themselves into four categories, of
173 which three are represented in the Hadhramaut, the Baida or ex-
162 tinct Arabs represented by the sons of 'Ad, the 'Ariba or descend-
565 ants of Qahtan or Joktan embracing all the remaining Arabs except the Seiyids and a few sons of Ma'ad who, being descended from Ishmael, are Musta 'Ariba.

The population of the Hadhramaut may be divided into seven social classes, almost castes. They are not all represented in every part of the country, and the order in which they appear below is partly historical and partly represents the order of their importance.

Seiyids.

162 The Seiyids of the Hadhramaut derive their descent from Ahmed
565 bin 'Isa al Mohajir who migrated to the Hadhramaut from Basra and died there about 1,050 years ago. His grave is on the right bank of the main Wadi Hadhramaut at Al Hasisa, a few miles

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headed Sayyid Hūd es-Saqqāf receives us with great friendliness and conducts us to a room, in his princely mud-built dwelling, where a table-cloth spread on the carpets is hidden beneath dishes of pastry, sweets and tinned fruits. Even a Dutch cigar, to accompany a cup of the finest Java tea, is not lacking. Grateful recognition of much good treatment from a Western Christian government finds expression here. Our visit to Sayyid Hūd is of short duration, but every moment of it is filled with hearty hospitality.

In the afternoon we bid farewell to the Sultan of Sēwūn, his young sons, his brother, his counsellors and servants, and also to the Sultan of Terīm and his brother, with a "We meet again, if Allah will!" We stand together on the steps by the entrance of the white ʿIzz ed-Dīn: the first contact with a Kathīrī ruler has gone excellently well. We have gained the impression in conversation that the political condition in their territory is far from ideal, but that they themselves feel this and desire improvement with all their hearts. Their notables have known a well-governed country too intimately not to long for an end to their disputes, for legal security, for safety, for a united setting of the hand to the plough to bring progress in the land, for the opening of roads to link up with the outside world, which goes forward on its way without troubling itself about sleepy Ḥaḍramaut. Even rulers and notables repeatedly called their country a land of slumber and added: "Sleep is like death." The first essential for improvement exists already: they are dissatisfied with things as they are, and the energetic among them have seen a different state of affairs abroad. The fanaticism which shuts off its own country from the outside world, in order to keep its religion and its sacred soil inviolate, is being more and more overcome. It is the *sāda* themselves, the protectors of the faith of their fathers, who are foremost in the endeavour to throw down the barriers shutting off their country.

CHAPTER XI.

A TOUR TO THE RUINS NEAR SŪNE.

In the evening, in conversation, we lead up to the question of our plans for further travel. They laugh incredulously at first and say that it is now too hot to travel by day: they themselves only go out of doors towards sunset. When we say that we cannot understand how the great leaders of business of Singapore and Java and these men, who played an active part there in education and journalism, can stand this life of inaction, they answer: "This is the land of sleep and of death. We come here to sleep and towards the end of our lives, so that we may die here." The changeless, scorching plains of stone, the rock-walls, the deserts of sand, the ever green date-palms, the glowing heat and the noiseless nature in Ḥaḍramaut do indeed make one think of sleep and of death. But we are still full of the restlessness of the West, and they see that we are serious in our desire to see more of the country, in spite of heat and thirst and in spite of difficulties certainly to be anticipated from the Bedouins, who are also in bad odour here. Our great object is to see Qabr Hūd and Bīr Barhūt, the former, because it is the great sanctuary of Ḥaḍramaut to which each year thousands go on pilgrimage, and the latter, because for centuries past the most fantastic tales have been current about Bīr Barhūt and no one can say with certainty what this "mouth of hell" actually is. Sayyid Abū Bakr has promised to help us. The expedition to Qabr Hūd and Bīr Barhūt demands days of preparation and therefore we had better undertake a simpler excursion first and visit the ruins in Wādī Sūne.

On Friday, May 29th, we leave Terîm early in the morning in two cars. We are in the first with Sayyid Hāshim and the

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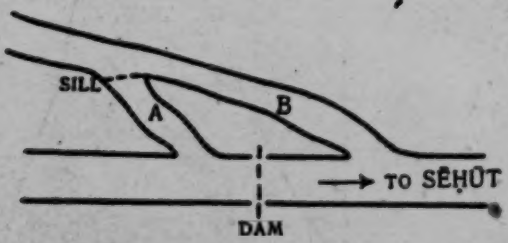
upon the dam. Bin ʿAqīl has made much propaganda all his life long for the restoration of the dam. Three tribes have a direct interest in the matter, namely: the Āl Djābir, who dwell up-stream in Wādī ʿAdim, the Manāhīl, in whose territory is the site of the ancient dam, and the Banū Tamīm dwelling between the two former tribes. According to Bin ʿAqīl, the Manāhīl have promised the half of the loam soil and the whole waste land of their territory to those who will put the dam into working order again.

The obvious question is put why this work, presumably so important for Ḥaḍramaut, has not yet been undertaken.



It is the great, urgent question which is coming more and more under consideration and discussion in the advanced circles of those who have lived abroad and who feel with sorrow the backwardness of their fatherland. These painful questions are brought once more to our attention before we take farewell of this group of men who feel themselves responsible for the future of Ḥaḍramaut. They want to hear our reply although they know it quite well. The fundamental weakness here is the lack of unity. They have realized from experience that they cannot attain this unity by themselves. Therefore they regard as necessary the coming of a compelling power which shall be stronger than all the little groups with conflicting interests in the country, a power which shall impose unity and which, by a curt command, shall put an end to the suicidal intertribal warfare. But that is merely shifting the difficult task, that is flight. True change for the

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better must come from within the land itself: they must shoulder their own burden. The times seem ripe for it. On our return journey we were to see yet more of the distress of war and also of war weariness.

After consultation with our host the following plans for our journey were drawn up. We were again to go by car up the Ḥaḍramaut valley to el-Qaʿūẓa, via Sēwūn and Shibām. From there we should try to ride on camel-back in quick stages across the flat sandy region straight to Nişāb, the farthest point inland of the territory belonging to the British protectorate. Should the way from el-Qaʿūẓa to Nişāb be rendered too unsafe by robber bands, we should have to go by camel up Wādī ʿAmd to the town of ʿAmd and try to get through from there to Nişāb. Once there, and with British help, we should certainly get further, if needs be by aeroplane, for there is a British military aerodrome at Nişāb. We calculated that the whole journey to Aden would take from three to four weeks.

June 6th was a day of preparation and farewell. The baggage was packed to be sent by camel to esh-Shiḥr. We ourselves only took one change of linen with us (and that is not much in this land of dry heat), a blanket to ride upon and to sleep in, and a small rug to serve as a sort of mattress when sleeping on the rocky *djōl*. Further, *qirbas* (skins) for water, a kettle, a few mugs for tea, a large cluster of the excellent dates that grow in Sayyid el-Kāf's garden, sugar, cubes of Maggi's soup extract and some tins of biscuits. Then we went to express our gratitude by gifts to Sayyid Abū Bakr, his children, wives and servants. We are taken in his car for a last drive through the palm-gardens to the gate of the city, and across the bare, rocky plain to the equally barren, rocky bluffs. Then we walk once more with these men who seem to have overcome all their prejudices against us, unbelievers, and who have given us their friendship, even their trust. After sunset it is still very warm on the stony plain near Terīm; the heat absorbed by it during the day is then given out again. It is